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REASON on current events

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Return postage must accompany manuscripts and artwork. Both fiction ~~and non-fiction accepted~~. Criticism of the contents welcome and acted upon if valid.

The Barron's reprint attached to the back of REASON is provided for our readers' convenience. It is not part of the magazine. The editors, however, fully agree with Mr. Hessen's contentions, and commend Barron's for running the article.

A revolution in thought: In coming months, REASON will present information about various projects students of Objectivism are engaged in. Readers are invited to send information, clippings, literature, and comments about, by, and from such publications and groups. Appearance here should not be inferred to mean sanction.

The DIODE, a monthly magazine published by the Johns Hopkins Ayn Rand Society, was begun in the fall of 1967. The DIODE analyzes current events and campus issues with consistently good logic and clarity, relating the issues to the underlying principles and premises in an exceptionally intelligent and perceptive manner. Ten issues for $2. A free sample on request. The DIODE, Box 608, Johns Hopkins University, Baltimore, Md. 21218

libraries, utilizing conventional telephone lines. The charge: 50¢ per minute. Transmission time for an 8½ by 11 page would be 3-5 minutes, thus, cost $1.50 - $2.50 per page. The largest expense, of course, is the phone line. The inherent difficulty in any present facsimile operation is its slowness. Unless this is overcome, or line charges drop drastically, this type of service will not capture the general market.

Bell Systems is currently tooling up for a second,more efficient method of transmitting information, including letters, via phone lines. You know it as Touch-Tone. By utilizing computors at both endsof the transmission line to transmit messages as temporally compact units, Bell can reduce costs, while providing a myriad of hitherto unheard-of services.

The time is sometime between 1973 and 1980. Our man sits down to his telephone. It is a deluxe model, with a television screen, television camera, teletype outlet, electronic writing pad, copier, and, yes, a handset. He flips on the machine and speaks towards the television screen (there is a mike and speaker next to it). He identifies himself and asks for his "mail." The computor checks his voiceprint and visual identity, and then displays the return address of the first "letter" on the screen, at the same time announcing it over the audio.

"No audio, please," he demands of the computor, "and skip this letter for now. Do you have one from Betty?"

"Yes," the computor flashes, and displays a short handwriiten note. He reads it and asks the computer to file it electronically under both her name and the date. The display fades and is replaced by a diagram sent by one of his engineers. He instructs the comp. to file it under name, date, and 3 cross-referencial subject headings, after making a copy for himself.

He finishes the rest of his mail, answering it as he goes along, with the comp. automatically entering a "carbon" of each letter he writes into his file. Most letters he dictates to the comp, some he types, and the note to Betty, he writes with the light pen.He addresses this simply: Betty Holden 203-767-9021.

That night, sometime after midnight, when the longlines are open(or sooner, if he sent it special delivery), the comp. will transmit the message, multiplexed with thousands of others destined for the same local exchange (203-767), where it will be separated and stored under Betty's number until she asks for it in the morning.

Such a system is a long time off(for figures, see Bell literature). Until it is in operation, and after it is in operation, there will be a demand for the standardmail delivery.

How would selling the Post Office to private interests improve service? What are the moral arguments against government ownership? These questions will be discussed next issue.

break up the occupation, because it would "make martyrs" of the rebels.-- but what about the thousands of silently suffering martyrs the administration never consulted -- the honest students? Why were they, the victims, to be punished for the crimes? By what atrocious moral inversion? When they were denied the right to be interviewed by the company of their choice, when their classes were disrupted, when their tuitions were wasted, and their plans ruined, when their right to hold dissenting views violated, hadn't they suffered enough? No, said the administration, in effect, the "rights" of the rights-violators comes before the rights of the violated.

Society is a group of men living within a certain geographic area, and dealing with one another. How they deal with one another, whether they treat each other as independent equals, relying entirely on rational persuasion to effectuate their dealings, or whether they resort to brute physical force to settle social problems, decides if that society is just.

Justice consists of treating each individual exactly as he deserves, weighing his actions and words by means of rational and objective standards. Justice requires the choosing between two or more alternate courses of action. It requires further that the chooser be free of coercion. If a man is threatened with physical force should he make a particular choice, then in fact, he has no choice. Choice pertains to the chooser. The choice that a man makes under the threat of a club, is not his own, but the threatener's. Coercion can never produce justice, only thwart it. It is either mind, logic, facts, the use of retalitory force, and justice, or whim, muscle, club, the use of initiatory force, and injustice.

Morality, in a social context, comsists of intransigent respect for individual rights, which means that one must never knowingly initiate force against another person. Immorality consists of disrespect for, and violation of, individual rights.

Man's life is the standard of morality. His survival requires not only physical values, but spiritual ones, too. He must have a motivation to live. The goal and motivation of man's life is happiness; the necessary prerequisite for happiness is self-esteem. Self-esteem is the conviction that one is basically able, and worthy of living, and is the result of the efficacious use of one's mind. Self-esteem is man's emotional fuel, which he earns by dealing successfully with reality(it is not based on any one accomplishment or failure, however).

Man deals with reality on a conceptual level. He has no automatic knowledge; in order to achieve his intended goals, he must engage in a process of thought, focusing on the subject at hand. Force prevents man from acting on his thought, and therefore prevents him from achieving self-esteem. Only by perceiving his effects on the outside world, can man determine if he is thinking efficatiously. If he cannot act on his judgement, he cannot produce any such effects, and cannot feel self-esteem. Without self-esteem, happiness is impossible, and without happiness, life is meaningless.